PROCEEDINGS

OF THE

THIRTY-FOURTH ANNUAL SESSION

OF THE

BOILING SPRING BAPTIST ASSOCIATION.

HELD WITH

Pleasant Grove Church, Cleburne Co., Ala.

OCTOBER 17, 18, 19, 1893.

W. M. GARRETTE, Moderator ..... Oaklone, Ala.
J. H. FULLERTON, Clerk ..... Delta, Ala.
A. M. SMITH, Treasurer ..... Rocky Mount, Ala.

The next Session of this body will be held with Bethsaida Church, Cleburne County, Ala., on Tuesday before the fourth Sunday in Oct., 1894.

ANNISTON, ALA.:
C. L. SWEETS, BOOK AND JOB PRINTER,
1893.

MINUTES OF THE

BOILING SPRING BAPTIST ASSOCIATION.

1893.

On Tuesday, Oct. 17, 1893, the Boiling Spring Baptist Association convened its thirty-fourth annual session with Pleasant Grove Church, Clay County, Ala.. at 11 o'clock a. m.

The introductory sermon was preached by Rev. W. M. Garrett from 1st John, 3rd ch. 8th verse: "He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested that he might destroy the works of the devil."

After prayer by Rev. W. T. Davis, adjourned for refreshments. At 2 o'clock p. m. the messengers assembled in the church and were called to order by Rev. W. M. Garrett, Moderator of the previous session, and after singing "Jesus Lover of my Soul" were led in prayer by Rev. J. G. Hall.

The Moderator requested brethren E. H. Smith and E. F. Lester to receive and brethren James Jenkins, W. T. Davis and F. J. Ingram to read letters from the churches.

Messengers names were enrolled as follows:

Bethel—I E Hubbard, L. W. Miller.

Bethsaida—E T Abel. J M Duffy.

Christiana—W C Mason, T M Hays. W T Hodnett, W C McDaniel, J H Taylor.

Good Hope—Isaac Haynes, T G Elliott.

Mt. Moriah—E F Lester, F J Ingram, A M Smith

New Home—

Pleasant Grove—J N Price, F J Ford, W Brown W Gregg, J R Atchison.

Providence—J J Guthrie, Willie Horn.

Pine Grove—

Ramah—G H Preston, E H Smith, S B Smith, J H Fullerton, J H Garrett.

Salt Creek—L N Butterworth, A J Adams, W H Wade.
Mt. Olive—J S Haldridge, J W Clarke, F C Fulton.
Ebenezer—G W Nowland, J R Nowland, W F Wade.
Jenifer—P W Cotton, G E Roper, J F Clarke, L L Dameron, J W Cawser.
Union—J A Dover, T C Strickland, J A C Shaddix, W J Davis.

The Moderator announced a permanent organization in order. Brethren W. O. Jenkins, J. L. Gregory, W. P. Arnett were requested to act as tellors in the election of Moderator and Clerk. The election resulted in the election of the former officers. In a few brief and appropriate remarks they accepted, after which the Moderator declared the body organized and ready for business.

Read the rules of decorum.

Called for letters from churches desiring membership with the body, when Brethren D. A. Long, W. D. Hood, W. P. Humphries, J. M. Snow, W. N. Bean, J. H. Parnell, J T Henderson and J M Camp, of Bethlehem church, returned the letters of dismission granted them by this association at its last session and were cordially received back again by the Moderator extending them the right hand of fellowship.

Called for correspondents and received Rev. W. O. Jenkins, Rev. J. W. Knowles, W. T. Davis and Bros. W. P. Bell, Wily Reeves, W. H. Smith, W. P. Arnett.

On motion of Rev. T. H. Howle it was agreed to open correspondence with East Liberty Association and received J. L. Gregory as correspondent from the same.

Visiting brethren were invited to seat with us and Bro. Jas. Jenkins, of the Central Association of Georgia, was received.

The Moderator appointed a committee on devotional service, viz: J. H. Garrett, I. E. Hubbard, J. M. Snow, to confer with Pleasant Grove church.

Vacancies on standing committees were filled by adding as follows: On Destitutions, Isaac Haynes, T. G. Strickland. On Missions, Asa Allen, J. G. Nall, W. D. Hood. Committee on Devotional announced that Revs. J. G. Nall, J. W. Bates would preach at 7 p. m.

After singing "Children of the Heavenly Kingdom" adjourned until 9 o'clock tomorrow.

SECOND DAY—MORNING SESSION.

The body was called to order by the Moderator at 9 o'clock. After reading part of the fifth chapter of Mathew and singing "Oh for a closer walk with God," were led in prayer by Rev. J. A. Shadix. Proceeded to business.

Report of Committee on Sabbath Schools was called for. On motion of Rev. T. H. Howle deferred reading the report until after the missionary reports were read and discussed. On motion agreed to read the missionary reports in succession and allow one half hour for their discussion and to limit each speaker to five minutes time.

Report on destitutions was read by Bro. J. W. Davis and adopted. Devotional committee announced that Revs. J. L. Gregory and J. A. Shadix would preach the missionary sermon at 11 o'clock.

Report on publications was read by Rev. E. Miller. On motion of Rev. Howle that portion of the report relating to politics was stricken out, when the report was adopted.

Committee on obituaries through its chairman asked further time, which was allowed.

Report on temperance was read by Rev. W. M. Garrett, who requested Rev. T. H. Howle to act as moderator during the discussion of the report, when the body was addressed by W. T. Davis, J. L. Gregory, J. A. Shadix, W. M. Garrett, W. H. Preston, W. O. Jenkins, James Jenkins and F. J. Ingram, when the report was adopted.

Then the body took a recess for ten minutes.

At 11 o'clock the Messengers with a large concourse of people assembled in the church and after singing, "All hail the power of Jesus name", and reading the 2nd ch. of Ephesions, were ably entertained by Revs. J. L. Gregory and J. A. Shadix, on the subject of missions from Eph. 2-10: "For we are his workmanships created in Christ Jesus unto good works, which God hath before ordained that we we should walk in them," after which a collection was taken up for Missions amounting to $9.51. After the benediction by Rev. W. T. Davis, adjourned for one hour.

EVENING SESSION

The body met at 2 o'clock. After singing "Grace 'tis a charming sound," were led in prayer by Rev. W. H. Preston

The Moderator appointed a committee on finance, viz: F. J. Ingram, E. H. Smith, L. W. Miller. Devotional committee announced that Revs. J. W. Knowles, W. H. Pres-

ton, would preach at the stand at 2:30 o'clock and Revs. T. H. Howle and E. Miller at the church in the evening at 7 o'clock. The Home, State and Foreign mission reports were read py their chairmen respectfully.

On motion of J. A. Shadix it was agreed to devote the evening to the discussion of these reports. Rev. T. H. Howle rose to a point of order. On motion of Rev. H. C. Knight the former move of limiting the time of the speeches on these reports was reconsidered, and then the body was addressed by W. T. Davis, J. L. Gregory, W. H. Preston, J. A. Shadix, Jas. Jenkins, T. H. Howle, Asa Allen and W. M. Garrett.

On motion of W. H. Preston adjourned until 9 o'clock next day.

THIRD DAY—MORNING SESSION.

At 9 o'clock the association convened, and being called to order by the Moderator, sung "Am I a Soldier of the Cross." Prayer was offered by Bro. James Jenkins.

Rev. T. H. Howle called for the previous question when the reports on missions were adopted.

Report on Sabbath Schools was read by T. H. Howle and discussed by T. H. Howle and W. T. Davis, James Jenkins, E. Miller, L. P. Hodnett, J. A. Shadix, and adopted.

Report on obituaries was read by Bro. A. M. Smith and discussed by W. M. Garrett, W. T. Davis, T. H. Howle, J. A. Shadix. adopted

The following resolution was offered by Rev. T. H. Howle: "That this association in convention recommend that our future annual contributions be appropriated to assional purposes, but this resolution shall not bar any church or member from the exercise of their prerogative in making contributions to any board of missions or any other interest they may foster. Discussed by T. H. Howle, J. L. Gregory, W. T. Davis, J. A. Shadix, W. M. Garrett, W. H. Preston, F. J. Ford, A. M. Smith.

A motion of Rev. H. C. Knight to table the resolution was lost. Rev. T. H. Howle then offered the following as a substitute: That our annual contribution be sent to the State Board asking the corresponding secretary to appropriate the same in our boundry as may be suggested by our executive committee, but this resolution shall not be coneidered as antagonizing any board or depriving any church, or member from exercising their prerogative. On motion of Rev. H. C. Knight the substitute was adopted. The as-

sociation adjourned with the benediction by Rev. H. C. Knight.

EVENING SESSION.

The messengers reassembled at 1 o'clock. Sung "In all my Lord's appointed ways," then were led in prayer by G. H. Preston. Bro. A. M. Smith offered the following resolution: "Resolved, That instead of marking absentees we leave off the names of absent messengers from minutes." Which was read and adopted.

Rev. J. G. Nall offered the following resolution: "Be it resolved, that we earnestly request each church in this association to take up a public collection monthly for missions." Adopted.

Finance report was read and adopted.

Treasurer's report was read and adopted.

A collection was taken to aid Pine Grove church in building, which amounted to $7.50. On motion of Rev. J. A. Shadix the money was paid over to J. W. Bates for the church.

On motion of T. H. Howle it was agreed to hold the next session of this body with Bethsaida church.

On motion Pine Grove Church was granted a letter of dismission from the body.

On motion the devotional committee was requested to appoint some brother to preach the introductory sermon at the next session of this body, also to select delegates to the State and Southern Baptist Conventions. They appointed Revs. A. F. Allen and H. C. Knight to preach the introductory sermon; Rev. A. F. Allen delegate to the Southern Baptist Convention; Revs. H. C. Knight, W. H. Preston, T. H. Howle, W. M. Garrett, J. A. Shadix delegates to the State Convention.

After singing "Praise God from whom all Blessings flow," benediction by Rev. W. T. Davis.

Adjourned to meet with Bethsaida church, four miles west of Chulafinnee, Ala., at 11 o'clock a. m. on Tuesday, before the fourth Sunday in October, 1894.

W. M. Garrett, Moderator,
J. H. Fullerton, Clerk.

RESOLUTION OF THANKS.

Resolved, That the thanks of this body be tendered to Pleasant Grove church and citizens of this community for their hospitality and friendship shown us during the present session of this body.

ORDAINED MINISTERS AND THEIR POSTOFFICES

A. F. Allen, DeArmanville.	J. W. Bates, Anniston. Ala.
P. W. Milner, Hicks, Ala.	C. J. Crowder, " "
J. W. Chandler, Eastaboga.	J. P. Eden. " "
T. H. Howle, Delta, Ala.	E. Miller, Oaklone, "
H. H. Stevens, " "	W. M. Garrett, Oaklone.
J. D. Johnson, Chulafinnee.	J. G. Nall.
J. T. Dameron, Jenifer.	W. H. Preston, Ashland.
C. C. Barrette, Jenifer.	J. W. Stevens, Black's Store
L. P. Hodnett Christiana.	J. M. Barrette. Anniston.
J. A. Shadix, Shadix, Ala.	H. C. Knight, Black's Store.

G. W. Owens, Kentuck, Ala.

LICENTIATES.

J S Moore, Black's Store, Ala.; J A Wright, Kentuck. Ala.; R. J. Wade, Kentuck; C M G Smith, Delta; Samuel Taylor, Rocky Mount; P T Chandler, Wm Odell. Oxford; G H Preston, S J Ingram, Rocky Mount.

COMMITTESS TO REPORT AT SESSION OF 1894.

Destitutions—J G Nall, L N Butterworth, E J Lester.

Home Missions—J A Shadix, G H Preston, F J Ford.

State Missions—W H Preston, P W Milner, A F Allen.

Foreign Missions—J A Wright, Dr. J H Garrett, Jasper Wade.

Sabbath School—J M Snow, E H Smith, E Miller.

Temperance—T H Howle, F J Ingram, L P Hodnett.

Publication—J T Dameron, W D Hood, Wm Humphries

Obituaries—J D Johnson, G E Roper.

Answer Queries—S J Ingram, J F Clarke, T J Moore.

Executive Committee—J H Fullerton, A M Smith, H W Armstrong.

CORRESPONDENTS TO OTHER ASSOCIATIONS.

Corey—Rev. J A Shadix, W H Preston, T H Howle.

Arbacoochie—Revs. W H Preston, J W Bates.

Coosa River—Revs: J G Nall, T H Howle, W H Preston, J F Clarke.

East Liberty—Revs. W H Preston, W M Garrett, H C Knight.

On motion of T H Howle agreed to open correspondence with Cedar Creek and Calhoun associations, and appointed correspondents as follows: Cedar Creek, Revs. T H Howle, H C Knight, W M Garrett, E Miller and Bros. A M Smith, F J Ingram. Calhoun, Brethren F J Ingram, W D Hood, E H Smith, T H Howle, J W Bates.

SABBATH SCHOOL REPORT.

We define a Sabbath School as a plant of the church, a nursery from which may be derived prepared material for church reinforcements. A scion needs development, culture, growth and spiritual qualification which may result from Sabbath School training before it is ready for transplanting in the spiritual vineyard of the Lord. In other words, the Sabbath School is church auxilliary, church enterprise, church at work, preparing the fallow ground for the reception of the precious seed that will germinate into life and immortality through the influence of truth being applied to the heart by the Holy Spirit making a new creature. A primary course, a school master to bring us to Christ, a cause producing grand results, effectual in saving our children from ignorance and restraining them from Sabbath desecration and indulging in many vicious habits incident to childhood. It is the creature, the agent of the church, working under christian auspices, armed and equipped, officered and controlled by the church.

According to the reports we have from churches, there is a sad neglect—but little importance seems to be attached and but little good is being accomplished by this work in our boundary. The reason for this failure seems to be the want of comfort in our church edifices. We are inclined to believe that the greatest obstacles is the want of interest in the church not feeling its responsibility, the sad neglect

of parents and church membership in attending and taking proper interest.

We insist that it is a necessity that we make our church building comfortable and commodious, affording the facility for Sabbath School work both winter and summer. Will our churches respond to home need, that every church may have a Sabbath School and not come up another year with only 7 churches in the work in our whole boundary. The church should provide the literature and we recommend that we use the literature prepared by the board of the S. B. Convention, which is as good as any, and every order is but a contribution to its support. In conclusion, we recommend that each pastor attempt to organize and lecture in the several churches of his pastorate a Sabbath School, and neglect not to admonish to duty and faithfulness the fathers and mothers and membership of his churches, in taking to heart the great work of Sabbath School training and culture.

Respectfully,

T. H. Howle, Chmn.

REPORT ON TEMPERANCE.

Your committee takes the position that an immoderate use of the necessaries of life or the use at all of the necessaries of life is intemperance, and that the bible condemns all intemperance whether it be in eating, drinking, sleeping, working, talking, buying, selling and such like.

Yet this report will be confined to the immoderate use of alcohal. We see from the reports that the brewers of the U. S. have 500,000 hands in their employ and the fruits of their labors are the destruction of 2,000,000 men and boys from each generation at cost of $900,000,000 annually, as the national annual bill shows. The same report shows 5,500,000 spent for home and foreign missions; $85,000,000 for public education; boots and shoes, $155,000,000; cotton goods, $210,000,000; iron and steel, $290,000,000; meat, $300,000,000; bread, $506,000,000; tobacco, $600,000,000; liquor, $900,000,000, which is $500,000, more spent for whisky than for bread, meat, missions and public education, $245,000,000 more than for boots, shoes, iron and steel, and $5 000.000 more than for meat, bread and public education; and, if this $900,000,000 was converted into mission work it would support 900,000 missionaries on a

salary of $1,000 each, and twenty converts to each missionary annually would bring 18,000,000 souls to Christ yearly, would educate 1,800,000 children on a salary of $500 annually. Saying nothing of the evils of 500,000 men employed in rotting grain destroying food and turning it into poison that makes men fiends, wives widows, children orphans, the industrious lazy, the intelligent numb-skulls, and send women and children to work in the place of men, thus filling the land with loafers for the workers to feed. It is said by some of our ablest medical writers that the diseases caused by it have been by far more destructive than any other plague that ever raged in Christendom, more malignant than any other epidemic or pestilence that ever desolated our suffering race, whether in the shape of the burning typhus, the small pox, the cholera of the East or the small pox of the West—a disease more loathsome and destructive than all of them put together. God says in Prov. 20-1 that "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise," and the above statistics and statements we think fully demonstrates the Proverb. In Prov. 23-29 he states "Who hath woe; who hath sorrow; who hath contentions; who hath bablings; who hath wounds without cause; he that tareth long at the wine (or is deceived thereby)," which we think is also fully illustrated by the above. God tells us that no drunkard can enter heaven. Christ tells us in Math. 24 and 49 to 51 verses, that if man eats and drinks with the drunken that he will cut him asunder and appoint him his position with the hypocrites; and eating and drinking in this passage means Christian and moral toleration in making, selling, buying, as well as drinking and drunkenness, and from the reports of our periodicals and our observation we conclude that Christian toleration of drunkenness and social drink is one of the greatest causes of so much crime and also one of the greatest hinderances of the progress of the gospel of Christ, and that the ministry is largely to blame for not sounding the alarm. Probably never in the history of the world has there been any sins that caused so much destruction of money, property, morals and lives as the immoderate use and the Christian tolerance of alcohal. God says he that tarries long at the wine cup has redness of eyes, woe, contentions, babblings, sorrow and wounds without a cause. Christian says not so. God says not look upon wine when it is red, when it moves itself aright, when it gives its color in the

cup. Man says not so, and not only so, but says drink it will not hurt. God says at the last it biteth like a serpent and stingeth like an adder; but the Christian says not so, it will do you good. And again, Christ says that a man who eats and drinks with the drunken he will cut him asunder and appoint him his portion with the hypocrites. Christian says he will go to heaven. In conclusion your committee will say that they believe it to be unchristian in any professor of religion to engage in social drink.

Fathers and mothers let us not furnish the brewers any more boys for destruction and the evil will close, and as Christians of Boiling Spring Association let us throw all our strength against the evil in any shape it may come. Churches, do not tolerate drunkenness nor social drink among your members. Preachers, honor your calling too much to tolerate socially with ardent spirits in any sense; preach and talk and walk in such way in this particular that you will have influence with the world, and pray God to help you to do so is our prayer for the cause of temperance.

Cheerfully submitted,

Rev. W. M. Garrett.

HOME MISSIONS.

We, your committee, would respectfully submit the following as our report:

There has been from time to time so much said and written on this great and important subject, and yet there might be a great deal more said and written, but we deem it useless to say so much and yet do so little. That it is an absorbing subject we are all ready to admit, but we have hitherto fallen far short of meeting the demands. Home missions and the wants thereof, is the first great duty incumbent upon the church or churches. We read that the first missionaries sent out into the field by our Savior were commanded to go not into the way of the Gentiles nor into any city of the Samaritans, but to the lost sheep of the house of Israel. Therefore we advocate administering to the wants and necessities of our own people at home first, then to reach into foreign fields.

Respectfully submitteed,

A. F. Allen, Chmn.

State Missions

(11)

Your committee submit the following report. We see from the statistical reports of our worthy secretary, W. B. Crumpton, the balance on hand Oct. 31, 1892, was $928.51. Amount received from all sources, $7,617.73. Total, $8,546.24. Brother Crumpton says that if the churches send $1,500.00 by the first of October this year for State missions we will be able to pay nearly every cent the board owes, and yet the work must continue. 1st. We must administer the gospel to the poor and destitute. 2nd. We must foster and develop Sabbath School instruction. We should give to the Lord for the spread of the gospel according as he has prospered us, also to the support of the pastorate and to the erection of church edifices. Dear brethren we should all cherish these objects in our beloved state and around our own firesides. Brethren we owe these dues. Will we do what the Lord requires of us for the spread of the gospel? Where little is given little is required, where much is given much is required. Brethren God requires these things of us that we may be one in Christ, then let us pray, talk and preach missions and show our faith by our works.

Rev. J. A. Shadix, Chmn.

REPORT ON FOREIGN MISSIONS.

Dear Brethren: Much has been said and essay after essay has been written, report after report has been made, and we feel great good has been accomplished, hundreds of souls have been quickened and brought to life by that of preaching the gospel in heathen lands. It is said that 800,000,000 people are yet in heathenism, perishing without the gospel. We learn from Romans 1 and 16 that the Gospel is the power of God unto salvation to every one that believeth. Now, how did the gospel reach us? Only by others obeying the command. Then to us the gospel came free. Let us freely give as we freely received. One hundred and one years ago William Carey stood alone as the first missionary in Birmah, and the time is near at hand when she will do her own preaching and will be self-sustaining. One hundred and one years ago we had only one missionary; now we have a great number in the field. The great missionary Judson labored for a number of years and only constituted one church and a few believers, while now in the heathen lands we baptise over 3,000 annually.

We preach not only in Birmah, but China, Africa, Italy, Brazil, Mexico and Japan. Yes Alabama has one young man in that distant land, J. W. McCullum; South Carolina has one, J. H. Brownson: now will we help the young men or will we let them suffer? Do we not know that Christ set up a church on the earth and gave it a law and that law was to go into all the world and preach the gospel to every creature. Then, brethren, the work is ours. Will we obey? The field is white to harvest and the laborers are few—then, both at home and abroad is the field. Will we not go?

Respectfully submitted,

Rev. W. H. Preston, Chmn.

REPORT ON OBITUARIES.

Dear Brethren: It becomes our painful duty to chronicle the deaths of our beloved brethren James McClintock and James H. Armstrong. Brother McClintock was ordained a deacon of Union church about the year 1856. He moved to Good Hope where he remained a consistent member until the time of his death in February 1893. Brother Armstrong was born April the 12, 1822; was ordained a deacon of Union Church in 1854 by the following presbytery: Revs. Mansel Garrette, sen., Jordan Williams, Joe Bevelly and Wm. Witt. Moved to Bethel church where he lived a faithful and exemplary life, being active in his Master's cause until the time of his death, Feb. 25, 1893. As our Master thought best to call our brethren from labor to rest, we bow in humble submission to his will. And their works do follow them. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors. (Rev. 14-13)

A. M. Smith, Chmn.

REPORT ON DESTITUTIONS.

Your committee submit the following report: We know of no destitutions within our bounds.

Respectfully submitted,

W. J. Davis, Chmn

REPORT ON PUBLICATION.

Your committee submit the following report: We recommend first the reading of the Alabama Baptist and State Mission Journal with the tracts and books recommended by our Colportage Board at Opelika. We recommend the Kind Word Series of Sabbath School literature. We regret very much that there is no more interest taken in religious literature among our members than there is.

Cheerfully submitted,

REV. E. MILLER, Chmn.

REPORT ON FINANCE.

Your committee on finance submit the following report:

We find for State Missions	$ 3 40
Home Missions	2 95
Foreign Missions	10 75
Missions	49 76
Minute Funds	21 71
Total	88 57

Respectfully submitted,

F. J. INGRAM, Chmn.

TREASURER'S REPORT.

Dr. Oct. 20. 1892, to amount on hand	$98 24
Cr. Nov. 23, 1892, To amt. paid Sec. of S. M. B.	84 90
Dr. Nov. 23, 1893, To amount on hand	13 34
Oct. 19. 1893, amt. received from finance com	88 57
Dr. Oct. 19. 1893, to interest on $13.34	1 06
	102 97
Cr. Oct. 19, 1893, by amt paid clerk	21 71
Amount on hand	81 26

G. M. SMITH, Treasurer.

STANDING RESOLUTIONS.

Resolved, (1), That any member of this Association in good standing may consider himself a correspondent to any Association he may visit.

Resolved, (2), That we allow the clerk $10.00 for his services, and the balance be apportioned for minutes.

Resolved, (3), That this Association is in profound sympathy with all movements which look to the suppression of the sale and use of intoxicating liquors.

Resolved, (4), That we recommend our churches to exclude from their fellowship any member who in any way aids in the making, selling or licensing of ardent spirits.

Resolved, (5), That it is the sense of this Association that the reported desecration of the Sabbath day by members going to and from market is totally at variance with the sacred scriptures, and should not be tolerated.

Resolved, (6) That each minister of this Association be requested to have as many as two appointments each month during the next Associational year.

RULES OF DECORUM.

1. The association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by the sufferage of the members present.
3. The Moderator shall be deemed a judge of order and shall have the right to call to order at any time.
4. Any member not satisfied with his discision or any point of order may appeal to the Association on the same day, but at no other time.
5. But one person shall speak at a time, and he shall rise to his feet; and, on obtaining leave, proceed to speak not exceeding fifteen minutes at any time, without leave from the Association.
6. The Moderator, when addressed for leave to speak shall signify the same by naming the person or otherwise.
7. No member shall be interrupted while speaking unless he departs from the subject or uses words of personal reflection; and every motion made and seconded shall come under the consideration of the Association, except it be withdrawn by him that made it.
8. Every case taken up by the Association shall be first decided or withdrawn before another is offered.

9. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.

10. The Moderator shall pronounce the decision of the body immediately after it is decided.

11. No member shall depart during the services of the Association without leave.

12. The appellation of "Brother" shall be used in our addresses to each other.

13. The names of the members shall be called as often as the Association may direct.

14. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speech.

15. The Moderator shall be entitled to the same privileges of speech as any other member, provided he appoints some other to his seat while he is speaking, but shall not vote unless the Association is equally divided.

16. Any person breaking this Decorum shall be reproved at the discretion of the Association, but only on the day breach is made.

17. All cases coming before the Association shall be decided by a majority of members present, except the reception of churches in our union, which shall be unanimous.

18. The rules of Decorum shall be read at the opening of each session of this body.

DIRECTORY.

1. Receive and read letters from churches.
2. Elect Moderator and clerk.
3. Call of petionary letters.
4. Appoint committees to report during the session.
5. Call for correspondendents.
6. Read rules of decorum.
7. Hear reports of standing eommittees.
8. Give instructions on appropriations.
9. Call for resolutions.
10. Appoint standing committees.
11. Hear committee on finance.
12. Hear executive committee.
13. Hear report of treasurer.
14. Arrange for printing minutes.
15. Miscellaneous business.
16. Correct minutes and adjourn.

STATISTICAL TABLE OF BOILING SPRING BAPTIST ASSOCIATION, 1893.

CHURCHES.	COUNTY.	PASTORS.	POSTOFFICES.	CLERKS ADDRESS.	Membership last Reported.	Increased by			Decreased by			Present Membership	Sabbath of Meeting	Minute Fund.	State Missons	Home Missions	Foreign Missions	Missions	Holding Sabbath Schools
						Restoration	Baptism	Letter	Letter	Exclusion	Death								
Bethlehem	Cleburne	A. F. Allen	DeArmanville.	J. M. Snow, Hicks	160	1	10	12	17	5	1	160	2	$ 1 50	$			$10 00	S
Bethel	Clay	W. M. Garrett	Oaklone	L. W. Miller, Oaklone	114		4	7	4	1	3	117	2	2 05			1 15	14 65	S
Bethsaida	Cleburne	J. D. Johnson	Chulafinnee	J. M. Duffy, Abel	65	3	3		4	1		66	3	1 00					
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